THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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THE CONVERTED ALGERINE.

The following narrative is taken from the Panoplist of December, 1816. It was written, we are informed, by the late Rev. David Rice, of Kentucky deceased. It is introduced by the writer with the following paragraphs.

"I have long been of opinion, that even the short account I am able to give of Salem, the Algerine, is worth preserving; and suppose that no person now living is able to give so full an account of him as myself, not having had the same means of information.

"Had Salem ever recovered his reason, so far as to be able to write his own history, and give an account of all the tender and interesting circumstances of his story, it would undoubtedly have been one of the most moving narratives to be met with.—All I can write is the substance of the story as related to me, most of it many years ago. I have been careful to relate every particular circumstance I could recollect, worthy of notice, and make no additions, and very few reflections of my own.

"About the close of the war between France and England, in Virginia, commonly called Braddock's war, a certain man, whose name, as I have been informed, was Samuel Givins, then an inhabitant of Augusta county in Virginia, went into the woods, back of the settlements, to hunt wild meat for the support of his family; a practice which necessity renders customary for the settlers of a new country. He took more than one horse with him, that it might be in his power to bring home his meat and skins. As he was one day ranging the woods in quest of game, he cast his eyes into the top of a large fallen tree, where he saw a living creature move. Supposing it to be some kind of wild beast, he made ready to shoot it, but had no sooner obtained a distinct view, than he discovered a human shape, which prevented the fatal discharge. Going to the place, he found a man in a most wretched and pitiable situation; his person entirely naked, (except a few rags tied about his feet,) and almost covered over with scabs, quite emaciated, and nearly famished to death.—The man was unacquainted with the English language, and Givins knew no other. No information, therefore, could be obtained, who he was, whence he came, or how he was brought into a state so truly distressing. Givins, however, with the kindness of the good Samaritan, took a tender care of him, and supplied his emaciated body

with the best nourishment his present circumstances would afford. He prudently gave him but little at a time, and increased the quantity as his strength and the power of digestion increased. In a few days, the man recovered such a degree of strength as to be able to ride on horseback.—Givins furnished him with one of those he had taken with him to carry home his meat, and conducted him to Capt. (afterwards Col.) Dickerson's, who then lived near the Windy Cave.—Dickerson supplied his wants, and entertained him for some months, with a generosity that is more common with rough back-woods-men, who are acquainted with the hardships of life, than among the opulent sons of luxury and ease.

The poor man considered that he had no way to make himself and his complicated distresses known, without the help of language;—he therefore resolved to make himself acquainted with the English tongue, as soon as possible. In this, his progress was surprising; he procured pen, ink and paper, and spent much of his time in writing down remarkable and important words, pronouncing them, and getting whoever was present to correct his pronunciation. By his indefatigable application, and the kind assistance of Col. Dickerson's family, he in a few months was so far master of English, as to speak it with considerable propriety. When he found himself sufficiently qualified for communicating his ideas, he gave the Col. and others, a most moving narrative of his various unparalleled misfortunes. He said his name was Salem; that he was born of wealthy and respectable parents in Algiers; that when a small boy his parents sent him to Constantinople, with a view to have him liberally educated there; and that after he had spent several years in that city, in pursuit of learning, he returned to Africa to see his parents. After spending some time at home, he took leave of his parents, with a view to return to Constantinople to finish his education. The ship in which he embarked was taken by a Spanish man of war or privateer, and Salem thus became a prisoner of war. The Spaniards were at this time in alliance with France against England.—Falling in with a French ship bound to New Orleans, they put him on board this vessel, which carried him to the place of his destination. After living some time among the French at New Orleans, they sent him up the rivers Mississippi and Ohio to the Shawanee towns, and left him a prisoner of war with the Indians, who at that time lived near the Ohio. There was at the same time a white woman, who had been taken from the frontiers of Virginia, a prisoner with the same tribe of Indians. Salem inquired of her by signs, whence she came.—The woman answered by pointing directly towards the sun-rising. He was so far acquainted with the geography of America as to know, that there were English settlements on the eastern shore of this continent; and he rightly supposed the woman had been taken prisoner from some of them.—Having received this imperfect information, he resolved to attempt an escape from the Indians to some of these settlements. This was a daring attempt, for he was an entire stranger to the distance he would have to travel, and the dangers which lay in his way: he had no pilot but the sun; nor any provisions for his journey; nor gun, ammunitions, or other means of obtaining them. Being thus badly provided for, and under all these discouraging circumstances, he set out on his arduous journey through an unknown mountainous wilderness of several hundred miles. Not knowing the extent of the setlements he aimed at, he apprehended danger of missing them, should he turn much to the

north or south; and therefore resolved to keep as directly to the sun-rising as he possibly could, whatever rivers or mountains might obstruct his way.—Through all these difficulties, Salem travelled on, until the few clothes he had were torn to pieces, by bushes, thorns and briars. These, when thus torn and fit for no other service, he wrapped and tied about his feet to defend them from injuries. Thus he travelled, naked, until his skin was torn to pieces with briars and thorns, his body emaciated, his strength exhausted with hunger and fatigue, and his spirits sunk under discouragements. All he had to strengthen and cheer him was a few nuts and berries he gathered by the way, and the distant prospect of once more seeing his native land. But this pleasing prospect could animate him no longer, nor could these scanty provisions support him. His strength failed, and he sunk into despair of every thing, but ending a miserable life in a howling wilderness, surrounded by wild beasts! Finding he could travel no farther, he fixed upon the top of the tree where Givins found him, as the spot where his sorrows and his life must end together. But God, whose providence is over all his creatures, had other views. While Salem was dying this lingering painful death, and was scarce able to move his feeble limbs, relief was sent him by the benificent hand of Givins.—He is agained restored to life, and hope once more revives and animates his sinking heart.

No doubt Col. Dickerson was sensibly touched with this moving tale of woe, and the generous feelings of his humanity greatly increased. I infer it from his conduct; for, he furnished Salem with a horse to ride—treated him as a companion—and took him to visit the neighbors and see the country. He accompanied the Colonel to Staunton, where the court of Agusta county sat; and where the inhabitants of the county were assembled, it being court day. Among the rest was the Rev. John Craig, a Presbyterian minister of the Gospel, who resided a few miles from town. When Salem saw Mr. Graig he was struck with his appearance, turned his particular attention to him, and after some time came and spoke to him, and intimated a desire to go home with him. Mr. Craig welcomed him to his house, and then, or afterwards, asked him why he desired to go home with him in particular, being an entire stranger whom he had never seen before. Salem replied:

"When I was in my distress, I once in my sleep dreamed that I was in my own country, and saw in my dream the largest assembly of men my eyes had ever beheld, collected in a wide plain, all dressed in uniform, and drawn up in military order. At the further side of the plain, almost at an immense distance, I saw a person whom I understood to be one of great distinction; but by reason of the vast distance he was from me, I could not discern what sort of a person he was. I only knew him to be a person of great eminence. I saw, every now and then, one or two of this large assembly attempting to go across the plain to this distinguished personage: but when they had got about half way over, they suddenly dropped into a hole in the earth; and I saw them no more. I also imagined that I saw an old man standing by himself, at a distance from this large assembly; and one or two of the multitude applied to him for direction, how to cross the plain with safety: and all who received and followed his directions got safe across. As soon as I saw you," added Salem, "I knew you to be the man who gave those directions: and this has convinced me that it is the mind of God, that I should apply to you for instructions in religion. It is for this reason I desire

to go home with you. When I was among the French, they endeavored to prevail on me to embrace the Christian religion. But as I observed they made use of images in their religious worship, I looked on Christianity with abhorence;—such worship being in my opinion idolatrous."

Mr. Craig cheerfully undertook the agreeable work he seemed called to by an extraordinary providence. He soon found that Salem understood the Greek language, which greatly facilitated the business. He furnished a Greek Testament; Salem spent his time cheerfully in reading it; and Mr. Craig his leisure hours in explaining to him the Gospel of Jesus Christ. In the space of about two weeks he obtained what Mr. Craig esteemed a competent knowledge of the Christian religion. He went to Mr. Craig's house of worship, made a public profession of Christianity, and was baptised in the name of the adorable Trinity.

Some time after this, Salem informed Mr. Craig, that he was desirous to return to his native country, and once more see his parents and friends. Mr. Craig reminded him, that his friends and countrymen, being Mahometans, entertained strong prejudices against the Christian religion; and that, as he now professed to be a Christian, he would probably be used ill on that account; and that here in America he might enjoy his religion without disturbance: to which Salem replied, that his father was a man of a good estate, and he was his heir; that he had never been brought up to labor, and knew no possible way in which he could obtain a subsistence; that he could not bear the thought of living a life of dependence upon strangers, and being a burden to them; that he was sensible of the strong prejudices of his friends against Christianity; yet could not think, that after all the calamities he had undergone, his father's religious prejudices would so far get the better of his humanity as to cause him to use his son ill on that account; and that, at all events, he desired to make the experiment. Mr. Craig urged, that the favorable regards of his friends and a good estate on the one hand, and a life of poverty and distress on the other, might prove a too powerful temptation to renounce that religion he now professed to believe true, and to return again to Mahometanism. Salem said, whatever the event might be, he was resolved never to deny Jesus.

When Mr. Craig found that he was fully resolved, he applied to some of his neighbours, and with their assistance furnished Salem with as much money as they supposed sufficient to defray his expenses to England; from whence he said he could easily get a passage to Africa. He furnished him also with a letter to the Hon. Robert Carter, who then lived in Williamsburg, and was noted for his beneficence to the poor and afflicted, requesting him to procure for the bearer an agreeable passage in some ship bound to England. Mr. Carter did more than was requested of him; he furnished Salem plentifully with sea stores. Being thus provided for, he set sail for England with the flattering prospect of being once more happy in his own country, and in the arms of his affectionate parents.—For many months no more is heard of him by his American acquaintance.

How long after this I do not recollect, perhaps some years, the poor unfortunate Salem returned again to Virginia, in a state of insanity. He came to Williamsburgh, and to the house of his old benefactor Mr. Carter. His constant complaint was, that he had no friend, and where should he find a friend? From which complaint the cause of his present very pitable situation was easily conjectured; his *father* was not his friend. Notwith-

standing the derangement of his mental powers, he had certain lucid intervals, in which he so far enjoyed his reason, as to be able to give a pretty distinct account of his adventures after he left Virginia. He said he had a speedy and safe passage to England, and from thence to Africa; and that, on his arrival, he found his parents still alive; but that it was not in his power long to conceal it from them, that he had renounced Mahometanism, and embraced the Christian religion: and that his father no sooner found this to be the case than he disowned him as a child; and turned him out of his house. Affection for his parents, grief for their religious prejudices, and his own temporal ruin, tormented his tender heart. He was now turned out into the world, without money, without a friend, without any art by which he could obtain a subsistence. He left his own country, the estate on which he expected to spend his life, and all his natural connexions, without the most distant prospect of ever seeing or enjoying them more. He went to England, in hopes of there finding some way to live; where he could enjoy his religion, when every other source of comfort was dried up. But having no friend to introduce him to the pious and benevolent, he found no way to subsist in that county; on which he resolved to return to America, it being a new country, where the poor could more easily find the means of support. In his passage to Virginia, while he had probably no pious friend to console him in his distresses, nor to encourage and support him under them, and while he had little to do but pore over his wretched situation, he sunk under the weight of these complicated calamities into a state of insanity.

Though Salem's great distress was, that he had no friend, and he was constantly roving about in quest of one: yet of friendship he was incapable of enjoying the advantages. In pursuit of his object he went up to Col. Dickerson's; but to no purpose. From thence he wandered away to the warm springs, where was at that time a young clergymen of the name of Templeton, who having understood something of his history, entered into conversation with him. He asked him amongst other things whether he was acquainted with the Greek language. To which he modestly replied, that he understood a little of it. Mr. Templeton put a Greek Testament into his hand, and asked him to read and construe some of it. He took the book and opened it, and when he saw what it was, in a transport of joy he pressed it to his heart; and then complied with Mr. Templeton's request. By these actions he shewed his great veneration for the Sacred Scriptures, and how long he had retained the knowledge of the Greek in circumstances the most unfavourable. From the warm springs he went down to Mr. Carter's, (who by this time had removed from Williamsburg to his seat in Westmoreland county,) in hopes that that gentleman would act the part of a friend, as he had formerly done; but still, poor man, he was incapable of enjoying what he greatly needed and most desired. He soon wandered away from Mr. Carter's, and was taken and carried to the mad house in Williamsburg.

The above account I received from Mr. Craig, Mr. Carter, and Mr. Templeton; and it is the substance of all I knew of Salem before I came to reside in this State. Since my arrival here, I have seen several men, who were personally acquainted with him, while in a state of derangement. They say he was commonly inoffensive in his behaviour; grateful for favors received; manifested a veneration for religion; was frequently engaged in prayer; and that his prayers were commonly, though not always,

pretty sensible and tolerably well connected; that he appeared to have the temper and behaviour of a gentleman. though he was in ruins; that he went roving from place to place, sometimes almost naked, for want of sense to keep on the clothes he had received from the kind hand of charity, until he was taken with the sickness which put an end to his sorrows. That when he was taken sick his reason was restor ed, and continued to his last moments; that the family where he lay sick and died treated him with great tenderness, for which he expressed the utmost gratitude; and that at his own request and importunity no persons sat up with him on the night in which he died. It appears, however, that he died with great composure; for he placed himself, his hands, his feet and his whole body, in a proper posture to be laid in his coffin, and so expired."

From the Georgia Patriot.

THE CREEKS.

The storm which has been gathering over the Creeks, since the late treaty with a part of their nation, has at last burst in full fury, and threatens the most terrible consequences to that unfortunate people That those at a distance may rightly understand the causes and character of these disturbances, it may be necessary to make some preliminary observations.

It is well known that a large majority of the Indians have long been opposed to the principle of ceding their territory. Beginning to appreciate the advantages of civilization, and to prefer the agricultural to the savage life, they were making improvements on the soil, and cultivating the arts of peace. Feeling the same attachment to the spot of their birth and the graves of their fathers, as people of more civilized climes; and relying on the promise of the United States that they should not be removed but with their own consent, they were determined not to part with their land, and had threatened death to any chief who should propose such a measure.

When it was known, therefore, that M'Intosh, head Chief of the Cowetas, and a few of his followers, had taken it upon themselves to make a treaty, without the approbation of their nation, and had actually ceded away the whole of their land, sold their country, and stipulated for the removal of the whole tribe beyond the Mississippi, which, for a time, they could not believe, their rage and animosity knew no bounds.—All who had signed the treaty were declared outlaws, and their lives threatened on their return.

It was at this juncture that Col. Lamar was despatched into the nation by his excellency Governor Troup, threatening them with vengeance if they offered to harm his good cousin General M'Intosh, and the others who had signed the treaty. Lamar, as was expected, came back with a flea in his ear, and a lie in his mouth—stated the Indians were peaceable and satisfied, and that those who had published to the contrary were guilty of misrepresentation, and were trying to stir the savages up to mischief.

For some time M'Intosh and his adherents seemed afraid to go back; but the promise of assistance and protection had so far lulled their apprehension that they ventured to their homes. Fatal security! No sooner was it known that they had returned to the nation, than hostilities were commenced against them.

On Sunday morning the 1st of May, about an hour before day-light, an attack was made by a party of several hundred, who surrounded the house of M'Intosh, set fire to it, shot him, and threw his body into the flames! Two other Chiefs, Etomme Tustunnegge, and Col. Hawkins, being among those who had signed the treaty, were also killed. They then commenced plunder-

ing and destroying property. M'Intosh had a large sum of money in his house, several thousand dollars of which, in bills, were burnt—the rest was plundered by the hostiles. No insult was offered to the women and children, and we hear of no person being molested but such as had signed the treaty. Chilly M'Intosh, son of the General, made his escape by leaping out of the window, dashing through the midst of his enemies, and plunging into the river, which he swam amidst a shower of bullets. Two balls passed through his shirt, but he came off uninjured.

Chilly M'Intosh, and four or five other chiefs, arrived in Milledgeville, from whom we learn the above particulars. Their object here was, we understand, to solicit the aid of the Governor, to punish offenders, as he had promised. But getting no assistance from this quarter, several of them have gone on to Washington City to lay the affair before the President.

It is unknown what number of men the hostiles have out; Chilly supposed there were about four hundred that made the attack on his father. Three-fourths of the nation are said to be opposed to the treaty, and determined to avenge the wrong they have sustained.

It is time our Government should inquire into this business, if it would preserve its character from the imputation of injustice. The Indians, savages as they are, have rights that ought not be wrested from them. It little becomes a powerful and magnanimous nation to injure and oppress those it pretends to protect. As anxious as we are to obtain territory, we would not receive an inch at the sacrifice of national character. And in making this assertion, we feel that we are speaking the sentiments of every friend to his country. Georgia is the only state interested by the late treaty; yet where is the Georgian who would sacrifice one jot of our national honor for the whole purchase.

From the American Missionary Register.

THE INDIANS.

Let every man who has a heart to feel for the poor Indians, read the following extract of a letter from a gentleman at the south, to his friend in this city (New York). The letter is dated January 20th.

"It is generally known that the Choctaws, with others, have received an annual pitance for ceded lands—to be divided among their thousands: and that, a short time since, under the influence of light and feelings to which their fathers were strangers, they voluntarily appropriated six thousand dollars annually, for the purpose of encouraging the efforts to enlighten and civilize them.

The Chickasaws, impelled by similar sentiments, have recently devoted thirty-five thousand dollars to the promotion of agricultural and domestic economy and tuition among them. A very respectable delegation from the Choctaw tribe is now at the seat of the general government, soliciting the consent of the executive departments to arrangements which will enable them to invest fifty or sixty thousand dollars, in stock as a permanent fund for the promotion of piety, industry, and learning among their children.

The object and policy of these suppliants are not only peculiarly interesting, but afford impressive evidence of the important improvements already effected. They have lands they do not occupy or need; distinguished for richness and advantageous location. The proposed fund is to be created by the sale of these lands. The object is a noble one, and presents an appeal to the benevolence of our rulers. Forgetting present gratification, these generous Indians look down upon the coming generations, and determine to expend all they may receive in a liberal provision for the temporal and spiritual prosperity of their offspring. With these desires and hopes they left

their fire-sides, went to Washington, buried two of their number among strangers, but felt no despondency until they heard from government the chilling reply to their petition—"The Choctaws must cede their lands to their WHITE BROTHERS on the *usual* terms!" And they now ask the government, (and surely with propriety and honest indignation they may ask,) "Will you allow us no more than our benighted red brothers on the Missouri? When we know their value, will you take these lands at one and a half or two cents an acre? When we are willing to sacrifice our personal interest for the good of our children and our children's children, will you, who profess to feel so much for us, refuse us the means of providing for their welfare? Will *you* sell these lands for one dollar and twenty-five cents an acre, and allow us but two cents? You have enacted laws which prevent us from selling lands to others, and did you do this to reduce us to the necessity of relinquishing them to you upon your own terms? And are we to see our country pass into your hands, and see *your children* amassing fortunes, erecting villages, building churches, rearing colleges, on the lands we have ceded, while *our children* are poor, ignorant, despised, neglected, wronged, for the want of that provision we now wish to make?"

"Such was the representation made to myself by a respectable member of the delegation. He added, "I am not pious; but I have received some light. I know what Christians are, and I am seeking to be a true one. I know whence our deliverance must come. We find many great men who are friendly to us. The government uses kind words to us, and they give ten thousand dollars a year for the civilization and instruction of all the red men in America, (which is four thousand dollars more than the Choctaws appropriate for the instruction of their tribe!) but all this will not save us. The *Missionaries* must visit us, must *live* among us, or we shall all die. I have watched the Missionaries, and I know they have done more in five years by their instruction and *example*, than the government can ever do without them."

FARMERS.

There is no higher obligation under which an independent farmer lies, than that of a strict, moral, religious attention to his labourers. To know, that he himself is not to be ignorant, for an ignorant man can teach no one. Intellectual pleasures best secure a man against the pleasures of vice.

The standard of knowledge among our labouring people is low, compared with what it should be. It would be quite contemptible to suppose that the farmers are to study Latin and Greek. But it is desirable that they should be well versed in all the knowledge that belongs to their occupation. There is time enough for it. A labouring husbandman, who is reading and studying what belongs to his art, is pursuing the most interesting of all knowledge. It is the mystery of nature, in the soil, the plant, the fruit, the seed, the elements.

Why should not our children be taught it, and why should not the labouring man have the books, which gave him this knowledge? But the time, the time, who has it? No husbandman has it in the season of hurry and harvest, for the harvest knows no *hours*, and a man must then work, till ten o'clock at night, if safety to his crops require it. Let him save five dollars out of his gin and rum, and cider brandy, and buy that amount of good books this year, and as many the next, and so on, and then let him read them in the long winter evenings that pass from October to March, when he is neither sowing nor planting, nor attending to his cattle. *West. Rec.*

THE LUMINARY.

LEXINGTON:
WEDNESDAY, JUNE 22, 1825.

ON THE SABBATH.

Considering that the majority of the professors of religion in our country, do acknowledge, in words, that there is a Sabbath; it has often struck us as surprising, that that Sabbath is not better observed by them

It is not our object to prove that a Sabbath does exist. We enter, at this time, into no controversy, with those who think they see in the New Testament, a repeal of the Sabbath Law which was established by the Almighty of old. Our whole aim is—to inquire of such as *acknowledge* the Sabbath institution, *why it is that they do not act upon their own principle?*

There is too much room—and evident room—for this inquiry. For the Sabbath is greatly profaned, and that evidently, amongst us. It is not sufficiently respected, on the part of professing people: and no wonder, therefore, that others are inattentive.

A motive then, for the Sabbath's observance on the part of the members of the Church—does arise, from the conduct of others—which motive is at once obvious, and powerful in its character.

The people generally are Sabbath-breakers—And why? Why, indisposed as they are at best to observe this day; this their indisposition, is become yet greater—because they see that loose conversation is indulged in, improper feelings and conduct fallen into, on the the part of persons whose declarations of regard for this institution of God are as distinct as their course of conduct is as palpably inconsistent.

Now will it not be an awful thing—Professors in the Church of Christ,—if at the great day, one whose right of judging you will be owned by yourselves—shall say to you that you have by your example on this subject *prevented* men from entering into life—*shut out* men from the Redeemer's Household?

In these hints, (as we before have hinted on other subjects) we aim at nothing dictatorial. We pretend, ourself, to no *peculiar* right of counsel. We only endeavor to obey the command, given us all—To "*exhort one another daily.*"

The time then is come, when it should be decided by all—"*Whether there be a Sabbath-day or not?*".......If there *be* a Sabbath; let us observe it: If there be no such such exisiting institution; then let us say so—that our example may not be the worse, from being inconsistent with our professions—that our inconsistency on one point may not bring all the profession we make, into great doubt with the people.

This suggestion we have made, in humility. May it do good!—It has been offered, by way of enforcing, in some small measure, those more systematic discourses upon the "Lord's Day," (a word which occurs in the lately insulted Apocalypse)—which—thank God! it has become, more common of late than formerly, to deliver to a perishing population.

From the Philadelphian.

GENERAL ASSEMBLY.

Thursday, May 19th.

The General Assembly having convened in the Session Room of the first Presbyterian Church, agreeably to the notice in our last, and being constituted by prayer, by the Rev. Dr. Green, moderator of the last session, proceeded to the election of officers.

The Rev. Stephen N. Rowan, D. D. was chosen Moderator. The Rev. John McDowell, D. D. permanent clerk, *vice* the Rev. J. E. Latta, deceased. The Rev. John Chester temporary clerk.

May 21st.

A memorial signed by several persons, as agents of the Synod of Kentucky, to establish a college in that state was presented; which together with names and documents accompanying it, were referred to a committe.

May 24th.

The committee appointed to consider the application of the Synod of Kentucky, for a college in that state, made their report: and closed by recommending the institution on the liberal plans proposed, to the favour of of the Christian public.

An overture on the subject of establishing a Theological Seminary in the west was reported.

May 25th.

The General Assembly resolved that it was expedient to establish a Theological Seminary in the West, and a committee was appointed to prepare a plan for the same.

May 27th.

The committee appointed in relation to the intended Theological Seminary in the West, made their report, which was adopted with great harmony and unanimity.

The provisions of this report are the following: that the contemplated institution shall be known by the name of "The Western Theological Seminary of the Presbyterian Church of the United States"—that the plan of the institution shall be the same as that of the Theological Seminary at Princeton, except so far as indispensable circumstances shall render a variance necessary—that the present Assembly shall choose by ballot twenty-one ministers and nine ruling elders as a board of Directors, who shall make their report to the next General Assembly, after which their office shall cease, and other arrangements shall be made by the Assembly to which they shall report, for the future direction of the institution—that the present Assembly shall appoint five commissioners to examine the different sites which may be proposed, and that in their selection, they shall have regard to the donations or pecuniary aid which may be offered, and all other circumstances which may have influence in this matter, as well as to healthfulness of the sites which may be proposed, and report to the Directors their proceedings, and the propositions which may be received by them, together with their own views and opinions in regard to such location, and that the Board of Directors shall make full report to the next assembly, and give their opinion as to the most suitable location of the contemplated seminary—that the board of Directors chosen at the present session shall meet at Chilicothe, in Ohio, on the third Friday of July next, and after due consultation, shall report to the next General Assembly, such alterations in the plan of the proposed Seminary, from that of the Seminary at Princeton, as may be required by the local situation of the former. That to carry into effect the designs of the Assembly in regard to the Western Seminary, agents shall be appointed to solicit donations, and report their proceeding to the board of Directors, whose duty it shall be to make all necessary and proper arrangements for the safe keeping of such donations.

The Assembly, grateful for the harmony and unanimity, with which the preceding plan had been adopted, paused to unite in prayer and thanksgiving to God.

May 30th.

The Assembly convened agreeably to adjournment, and was constituted by prayer.

The Assembly then proceeded to the choice of Directors for the Western Theological Seminary, when the following gentlemen were declared duly elected—Rev. Gideon Blackburn, D. D. Rev. Matthew Brown,

D. D. Rev. Francis Herron, D. D. Rev Robert G Wilson D. D. Rev. Duncan Brown, Rev. Randolph Stone, Rev. William Wiley; Rev. James Scott, Rev. James Hoge, Rev. John T. Edgar, Rev. Allen D. Campbell, Rev. Obadiah Jennings, Rev. Elisha P. Swift, Rev. William Speer, Rev. John Breckenridge, Rev. John Howard, Rev. James Culbertson, Rev. John Thompson, Rev. James Blythe, D. D. Rev. Murdock Murphy, Rev. Donald M'Intosh. Elders—Edward Ward, George Plummer, Walter Dunn, Samuel Hudson, Matthew B. Lowry, John Milligan, Thomas T. Skillman, Samuel F. M'Cracken, and Thomas P. Smith.

The following gentlemen were then chosen Commissioners to locate the Western Seminary, viz.—Hon. Andrew Jackson, Hon. Benjamin Mills, Hon. John Thompson, Rev. Obadiah Jennings, Rev. Andrew Wiley.

The following gentleman were appointed Agents for the purpose of soliciting funds for the establishment of said Seminary, viz.—Rev. James Hoge, Rev. David Montfort, Rev. James Culbertson, Rev. Thomas Barr, Rev. William Wylie, Rev. Elisha P. Swift, and Rev. Obadiah Swift.

The General Assembly having witnessed with high gratification, the progress of the American Colonization Society in a great work of humanity and religion, and believing that the temporal prosperity and moral interest of an extensive section of our country—of a numerous, degraded, and miserable class of men in the midst of us, and of the vast continent of Africa now uncivilized and unchristian, are intimately connected with the success of this Institution. Therefore,

Resolved to recommend, and did recommend, to the churches under their care, to patronize the objects of this Society, and to take up collections in aid of its funds, on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day.—And whenever such course might be inexpedient, to give them assistance in such manner as might be most conducive to the interests of the general cause.

The Narrative of the State of Religion within the bounds of the Presbyterian Church will be published in the next number of the Western Luminary.

Richmond, Va. May 28.

COLONIZATION IN AFRICA.

We stated a few weeks since that the American Colonization Society appeared to be gaining friends in every part of the country. A late National Intelligencer mentions two or three encouraging facts. A gentleman in Edenton, N. C. has offered to pay 1,000 dollars for the transportation of 100 free persons of colour from that vicinity under the auspices of the Society, or ten dollars each for as many as will go. A widow lady in that neighboured, having a female slave, whose husband is free, offers to present him his wife and children as free as himself, on condition that they will go to Africa. A gentleman in Charlottesville in this state, where a county Society has been lately formed, wrote to the Agent of the Parent Institution, that he had frequent and urgent applications for the reports of the Society—that their representatives in Congress and the State Legislature are friendly to colonization—and that gentlemen of the bar in Louisa, Nelson, Amherst, and Augusta, assured him they would exert their influence for the formation of auxiliary associations in their respective counties.

The Convention of the Protestant Episcopal Church in the Diocese of Virginia, during its late session in this city, passed the following resolutions:

"*Resolved*, That this Convention have witnessed with the deepest emo-

tions of gratitude to God, the degree of success with which it has pleased Him to bless the efforts of the American Colonization Society; they observe with pleasure an increasing interest in its prosperity every where manifested throughout this union, and particularly in the proceedings of the last Legislature of this state, and they recommend continued and increasing exertions in its favour to the charitable and patriotic in this Diocese.'

"*Resolved*, therefore, that it be earnestly recommended to the different clergymen and vestries of the Protestant Episcopal churches, within this Diocese, to have collections made in their respective churches on the Sabbath either preceding or succeeding the 4th of July, in aid of the funds of the Colonization Society."

We observe that measures have been taken in some of the Northern and Eastern States, where an unusual degree of interest appears to be awakened on the subject, to make the anniversary of our national birth-day conduce to the augmentation of the Society's fund. *Fam. Vis.*

From the N. Y. Spectator, May 31.

Late from Calcutta.--Capt. Saunders, of the ship George, which arrived here on Tuesday in the short passage of 100 days from Calcutta, has obligingly favored us with files of Calcutta papers to the 4th of Feb. last.

The war with the Burmese still continued.--The papers are filled with accounts of the operations of the British armies invading that empire, of the movement of troops to reinforce them, and contain the particulars of several encountres with the Burmese, in which the British forces are represented to have been successful. The head quarters of the British at the latest date, were at Rangoon, but divisions were advancing in different directions, and the main body were expected soon to move towards Ava, the capital of the Empire. Notwithstanding these defeats, the Burmese were stated to be making the greatest exertions to rally their scattered troops, and to collect an immense force to renew the attack upon the English at Rangoon. The English force at that place was stated at 12 to 15000 Europeans, and 3000 natives The loss of the British is represented to be very small in the different actions, but the death of several valuable officers is lamented.

SINGAPORE, NOV. 25.

Earthquake at Manilla.—By the Hope, the latest arrival from the Phillipines, we are concerned to hear that these countries have lately been visited by a dreadful earthquake and hurricane, which have caused much distress amongst the inhabitants, and laid a considerable part of the city of Manilla in ruins.

Several slight shocks of the earthquake had been felt throughout the island of Luconia, during the month of October. On the 26th of that month a most severe shock was experienced in the town and suburbs of Manilla, which demolished several of the churches--one of the bridges over the river, and many of the private houses. About 4 miles above the town and close to the river, the earth opened with a tremendous explosion, and shortly afterwards shoals of dead fish were seen floating down the river into the sea. All the respectable inhabitants of Manilla removed into the country, and left the town quite deserted. The military barracks having been laid level with the ground, tents were pitched for the soldiers on the plain at a short distance. This encampment was totally destroyed by the hurricane which came on the first inst. The roofs were blown off many of the remaining houses, and six of the vessels in the roads were stranded.

This is the most severe earthquake

which has been experienced in Manilla since the memorable one of 1796, and the loss of human lives, although not correctly ascertained, was generally believed to have been very considerable.

The War in India.—The war with the Burmese continued to rage as late as the 4th of February. The head quarters of the British were at Rangoon, but divisions were advancing, and the main body was expected soon to move towards Ava, the capital of the Empire. The British are represented as every where victorious, while the Burmese were making great exertions to rally their scattered forces.

Fam. Vis.

The Greeks.—The latest accounts are of rather a discouraging character. It is stated that 15,000 Egyptian troops had landed at Coron and Modon, and were laying waste the country—that the Turks had taken Corinth—that Patras was still in their possession, the garrison of which had purchased a large supply of provisions with money received, as was supposed, from a *French* frigate—and that 90 ships, including a large reinforcement of Algerines, were preparing against the Greeks. *Ib.*

Horror of Conscience.—The Salem N. J. Messenger contains an account of the confession of a man before Stacy Lloyd, Esq. who calls himself Willam Sayre, and says that he lived in Philadelphia, where, in 1810, on a sudden unaccountable impulse, he choaked his wife to death, without being suspected of the fact, and has wandered over different parts of the country, in the Army, and otherwise, perpetually haunted by remorse for his crime until his agony of mind has compelled him to make the disclosure, and submit to justice.

Philadelphian.

LITERARY ANECDOTE.

A poor clergyman, in a very remote county in England, had, on some popular occasion, preached a sermon so exceedingly acceptable to his parishoners that they entreated him to print it; which, after due and solemn deliberation, he promised to do. This was the most remarkable incident of his life, and filled his mind with a thousand fancies. The conclusion, however, of all his consultations with himself was, that he should obtain both fame and money; and that a journey to the metropolis, to direct and superintend the great concern was indispensable. After taking a formal leave of his friends and neighbors, he proceeded on his journey. On his arrival in town, by great good fortune, he was recommended to the worthy and excellent Mr. Bowyer, to whom he triumphantly related the object of his journey. The printer agreed to his proposals, and required to know how many copies he would have struck off? "I have calculated that there is in the kingdom so many thousand parishes, and that each parish will at least take one, and others more, so that I think we may safely venture to print thirty-five or thirty-six thousand copies." The printer bowed, the matter was settled, and the Reverend author departed in high spirits to his home. With much difficulty and great self-denial, a period of about two months was suffered to pass; when his golden visions so tormented his imagination, that he could endure it no longer, and accordingly he wrote to Mr Bowyer, desiring him to send the debtor and creditor account, most liberally permitting the remittances to be forwarded at Mr. B.'s convenience. Judge of the astonishment, tribulation and anguish excited by the receipt of an account, charging him for printing thirty-five thousand copies of a sermon, 885*l.* 5*s.* 6*d*, and giving him credit for 1*l.* 5*s* 6*d*., the produce of seventeen copies, being the

whole that had been sold. This left a balance of 784*l.* due the book seller.

All who knew the character of this most amiable and excellent printer would not be at all surprised to hear that in a day or two, a letter to the following purport was forwarded to the clergymen.

"*Rev. Sir,*—I beg pardon for innocently amusing myself at your expense, but you need not give yourself uneasiness. I knew better than you could do the extent of sale of single sermons, and accordingly printed but fifty copies, to the expense of which you are heartily welcome, in return for the liberty I have taken with you."

Percy Anecdotes.

INFLUENCE OF AN INDIVIDUAL.

A young minister of the gospel once said to an intimate friend, "My brother, you and I are little men, but, before we die, our influence must be felt on the other side of the world." Not many years after, a ship returning from a distant quarter of the globe, paused on her passage across the deep. There stood on her deck, a man of God, who wept over the dead body of his friend. He prayed, and the sailors wept with him. And they consigned that body to the ocean. It was the body of the man, who, in the ardor of youthful benevolence had aspired to extend his influence through the world. He died in youth; but he had redeemed his pledge; and at this hour, his influence is felt in Asia, in Africa, in the islands of the sea, and in every corner of his native country. This man was Samuel John Mills: and all who knew his history will say that I have exaggerated neither the grandeur of his aspirations, nor the result of his efforts. He traversed our land, like a ministering spirit, silently and yet effectually, from the hill country of the pilgrims to the valley of the Missouri. He wandered on his errands of benevolence from village to village, and from city to city, pleading now with the patriot, for a country growing up to an immensity of power, and now with the Christian, for a world lying in wickedness. He explored in person the desolations of the west, and in person he stirred up to enterprise and effort the churches of the east. He lived for India and Owhyhee, and died in the service of Africa. He went to heaven in his youth, but his works do follow him, like a long train of glory that still widens and brightens, and will widen and brighten for ever. Who can measure the influence of one such minister of the gospel?

Mr. Bacon's Sermon.

THE REV. MR. SUMMERFIELD

Made some remarks at the meeting for the formation of the American Tract Society in New-York, which are thus noticed in the papers of that city:

In speaking of the bright prospects of the Christian church from the exertions of the present age, he triumphantly referred to that arch infidel, Hume, who predicted the downfall of Christianity in the 19th century. Nay, he declared that he already saw the evidences of its downfall. It was not the twilight, however, but as it were the dawning light of Christianity which he saw—for with the commencement of the nineteenth century the British and Foreign Bible Society was brought forth. Voltaire, too, with impotent rage, had assailed Christianity, and had audaciously asserted, that although it took twelve men to plant Christianity, his single arm should root it out. In that day and country, it was customary to sneer at Christians. And among the French nobility it was an old saying, "We'll leave the poor to the clergy." He was thankful that they had been left with the clergy. The poor we have always with us. Tom Paine boasted he had cut down every tree in Paradise. He mentioned these circumstances to

show how our religion has been assailed by infidels, and how speedily and gloriously their predictions had been falsified. It was a pleasing fact, that Voltaire's press—that very press that scattered his baneful Tracts so that, like the frogs in Egypt, they were found in their houses, their needing troughs, and their ovens—is now actually employed by the Paris Bible Society. In the very chamber, too, where Hume uttered his evil prophecy, the first committee assembled for forming the Edinburg Bible Society. One of the converts of Carlisle, moreover, who had sent that wretch a donation in prison, as he said, to compliment him for having delivered him from his ridiculous fears of hell, and his fantastical hopes of heaven, lately died in the most horrible agony exclaiming, "*I am lost!*"

Fam. Vis.

A FAITHFUL MINISTER.

The Rev. Mr. GRIMSHAW, minister of Haworth, in Yorkshire, England, was a remarkable example of ministerial fidelity. In an account of his life, the Rev. John Newton says,

"The last time I was with him, as we were standing together upon a hill near Haworth, and surveying the romantic prospect around us, he expressed himself to the following purport, and I believe I nearly retain his very words, for they made a deep impression upon me while he spoke. "When I first came into this country, if I had gone half a day's journey on horseback towards the east, west, north and south, I could not meet with, or hear of one truly serious person—and now, through the blessing of God upon the poor services of the most unworthy of his ministers, besides a considerable number whom I have seen or known to have departed this life, like Simeon, rejoicing in the Lord's salvation; and besides five dissenting churches or congregations, of which the ministers, and nearly every one of the members, were first awakened under my ministry; I have still at my sacraments, according to the weather, from three hundred to five hundred communicants, of the far greater part of whom, so far as man who cannot see the heart (and can therefore only determine by appearances, profession and conduct,) may judge, I can give almost as particular an account, as I can of myself. I know the state of their progress in religion. By my frequent visits and converse with them, I am acquainted with their several temptations, trials, and exercises, both personal and domestic, both spiritual and temporal, almost as intimately as if I had lived in their families."

Philadelphian.

Theological Seminary organized.—At a late meeting of the *Associate Reformed Synod of the South*, a THEOLOGICAL SEMINARY was organized, and Professors chosen. The Rev. John Hemphill, of Chester, S. C. was elected Professor of Didactic and Polemic Theology; and the Rev. John T. Pressly, of Abbeville, S. C. was elected Professor of the Original Languages, Biblical Criticism, and Church History. Until the funds become sufficient for the support of the Professors, in part or in whole, they will remain the pastors of their respective congregations; and after a course of twelve or eighteen months with one of the Professors, the students will resort to the other, to spend with him an equal portion of time.—SOUTH. INT.

Token of Gratitude.—A gentleman in Boston has late enclosed 50 dollars to the Treasurer of the American Board of Commissioners, "to be cast into the Treasury of the Lord, as a token of gratitude for his kind preservation at the late dreadful fire."—The property of this gentleman was preserved, while the store which he occupied was consumed.

Family Visitor.

POETRY.

THE LAND OF REST.

There is a land of glorious rest,
Where pure and happy spirits rove,
For ever and for ever blest,
The land of spotless joy and love.

O yes, there is a land of rest,
Free from corroding grief and care;
No storms, no dangers there molest,
No discord, once shall enter there:

The land of rest—the land of joy,
Where quenchless glory meet and shine,
And fit for angels its employ,
For all its pleasures are divine.

There is no land of rest beside—
But where is this blest region found?—
It is not bound by ocean tide,
It is not upon earthly ground.

'Tis where bright angels sweep the lyre,
And spirits of the just repose;
'Tis where the seraph's living fire
With undiminished ardor glows.

Blest land, methinks I see thee now,
All smiling in perennial bloom
With rapture thron'd on every brow,
And flow'rs that breathe divine perfume.

Then hail to thee, thou land of rest,
And hail thy harps of holiest strains,
And hail those crowns that grace the blest,
Who rove along thy happy plains.

But ah! that land of rest is far
And dark, and trackless is the road;
Yet *Hope*, a bright and glorious star,
Points onward to the dear abode.

Then what though stormy be the way,
Though winds and surges beat and roar,
They only drive from earth away,
And urge to that celestial shore;
And 'mid the storm that voice is best,
That whispers, "There's a Land of
Rest."

A VISION OF HEAVEN.

Once, with a fearful, trembling hand,
I drew aside the veil, to see
The glories of the heavenly land,
The brightness of eternity.
But soon the vision overcame,
And terror seiz'd my quaking frame.

I look'd—I saw—but oh! the light,
The bliss, the splendour of the place,
The shining host, who all unite
In songs before Jehovah's face!
A sudden dimness seiz'd my eye;
For who could look on Deity?

One sight I caught of heav'n's high train,
One glimpse of my eternal home;
I heard one sweet melodious strain,
And all my powers were overcome.
I fell aghast! my senses fled?
Nor dared I raise again my head.

The sight, oh, ne'er shall I forget,
The song still vibrates in my ear;
When shall I reach that blest estate
When in yon holy throng appear?
Haste, Jesus! fetch my soul away,
To dwell with thee in endless day.

——:o;o:o:——

PRAYER.

The old duke of Bedford used to say, "I consider the prayers of God's ministers and people, *as the best walls* round my house."

The great Dr. Boerhaave, acknowledged that an hour spent every morning in private prayer and meditation, gave him a spirit and vigour for the usefulness of the day, and kept his temper active, patient and calm.

It is said of Colonel Gardiner, that he had always two hours with God in the morning for reading the scriptures and prayer. If his regiment was to march at four, he would he would be up at two.

Dr Doddridge, used frequently to observe, that he never advanced well in human learning, without prayer, and that he always made the most proficiency in his studies, when he prayed with *the greatest fervency*.

God, says Dr. Watts, expects to be acknowledged in the common affairs of life; and he does as certainly expect it in the superior operations of the mind, the search of knowledge and truth.

Prayer, is the very breath of the new creature; it is a goad, which causes the roaring lion (*Satan*) to wince. *Philadelphian.*